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THE FIRST ILLUSTRATIONS TO 'HUDIBRAS.' A DISCOVERY AND A SUGGESTION.

The remarkable similarity between the set of small designs to Butler's 'Hudibras,' by William Hogarth, published in 1726, and the anonymous series in the edition of 1710, published by John Baker, has upon more than one occasion been the subject of comment and controversy. It was not, however, until recently that any one had the courage to suggest as an explanation that the creator of the first series and the artist of the series of 1726 were one and the same; in short, that William Hogarth, when a lad of thirteen years, invented the series of illustrations published, it is generally supposed for the first time, in 1710, and simply redressed them for the edition of 1726.

The only evidence in support of this suggested solution of what appears to be a serious piracy is quoted from the title-page of the 1726 edition, which states that the work is "Adorn'd with a new set of cuts Design'd and Engrav'd by Mr. Hogarth." But surely this simple statement cannot be fairly interpreted as a claim by Hogarth to the authorship of the earlier series; and, indeed, to advance such a claim on his behalf in the face of the accepted facts concerning the artist's early career, with which every student of his life is perfectly familiar, only tends to injure the reputation of the eminent master. It certainly cannot be charged against Hogarth that he himself ever attempted in any way to justify his action in adapting the earlier series of cuts. It is most probable that he acted under direct instructions from the publishers who employed him, and, doubtless, in carrying out their wishes, he never for a moment considered that he acted otherwise than in a legitimate and perfectly justifiable manner. This much is willingly conceded; it is an open question, upon which every student has a right to form an independent opinion, the point at issue being purely a question of fact.

The discovery of a series of figures in the first plate of the set issued in the edition of 1710 by John Baker, if we accept the figures in their ordinary meaning as indicative of the date when the plates were prepared, places the execution of these interesting designs seven years before Hogarth was born, *i. e.*, in 1689-90; but it naturally at once raises the wider and more interesting question, whether this edition of 1710 is actually the first illustrated edition of 'Hudibras,' as generally accepted, or whether, in fact, the same plates appeared in an edition published twenty years earlier.

What are the accepted facts relative to the various editions of 'Hudibras'? The first part was published in 1663, the second part in 1664, and the third part not until 1678. Two years later, on 25 Sept., 1680, the gifted author, Samuel Butler, died. Between this date and 1710 at least six editions of 'Hudibras' were published by different booksellers, and in the year 1710 the first illustrated edition that can be traced in England was published by John Baker, at the Black Boy, in Paternoster Row. It seems evident that about the same time the associated booksellers Chiswell, Tonson, Horne, and Wellington had an illustrated edition already in the press, and the publication of an almost identical edition by Baker must, therefore, have come upon them with considerable surprise. In due course, however, their edition was also published, and on the same day the following advertisement appeared in the *Tatler*:—

THIS DAY IS PUBLISH'D.

Hudibras Compleat. Adorn'd with Cuts. Being a very correct and curious Edition of the said Book. Printed in a small Pocket Volume upon Extraordinary Paper and with a new Brevier Letter, after the same Manner with the best Elzevir Editions. To which is added Annotations to the Third Part, and a very correct Index to the whole. Never before Published. Printed for R. Chiswell, J. Tonson, T. Horne, and R. Wellington.

N.B.—There is lately published by John Baker, a very uncorrect Edition to the said Book, printed upon bad paper, and by a Person having no Right to the Copy thereof.

This note is important, because it undoubtedly establishes the fact that Baker's was the earlier of the two editions of 1710; and this being so, it will, I fear, necessitate a revision of the British Museum

'Catalogue of Satirical Prints,' in which this edition is given the second place and the cuts stated to be copies of those in the edition announced in the above advertisement.

The remarkable feature of these two 1710 editions is that both are "Adorn'd with cuts" of identical design though reproduced by different engravers; a simple matter of course if, as it has been suggested, a friendly trade arrangement had

Facsimile of Plate.

The same Plate with a portion of the foreground cleared away to relieve the figures.

been entered into for the use of original designs. It is evident, however, that there was no arrangement of the kind, but, on the contrary, that a keen trade rivalry existed, and we are, therefore, immediately face to face with the difficulty of satisfactorily accounting for the dual and practically simultaneous publication of a series of designs by rival booksellers.

A careful examination of the first plate in Baker's edition has revealed the existence of a number of figures in the centre of the foreground of the picture about half an inch from the bottom of the plate. To the best of my judgment these figures are "89–1690," the "89" being exactly above the "90," and representing the actual date of the engraving of the series of plates reproduced in this edition. It may be said that these markings are merely accidental flourishes of the pen or graver; that they are similar to marks in other parts of the same plate, and have, indeed, no value. Against any such contention one may reasonably argue that there is no necessity for the marks where they are placed; that there are distinct indications of six figures and the remains of a seventh, the latter being the lower portion of the figure "6" belonging to the upper row of figures; and that, whilst any one will readily admit that two, or even three, of the figures may reasonably be accidental flourishes, it is scarcely probable that six would be, and it is

surely more than an accident that these marks appear so like figures that they can be read by the naked eye with little difficulty.

Hitherto it has been supposed that the illustrations in the second of the 1710 editions were "pirated" from the first; but this would scarcely seem to be the fact, as, apparently, the edition of the associated booksellers was already in preparation when Baker's edition appeared. After a careful review of all the circumstances and conditions under which the two 1710 editions were published, one is led to the conclusion that there must have been an illustrated edition already known in England, and that John Baker was fortunate enough to procure the original plates of this for his edition, whilst the associated booksellers had to reproduced theirs from the copies in circulation. There is a very considerable difference in the quality of the engravings of the two sets, and the figures referred to only appear in the plate belonging to Baker's series. As many English books were printed at Amsterdam and the Hague about this period, it is probable that the first illustrated edition of 'Hudibras' was published in Holland; but necessarily until further light is thrown upon the mystery, this must remain an open question.

WOOD SMITH.

P.S.—I give herewith a facsimile reproduction of the plates from Baker's edition of 'Hudibras,' 1710, part of the foreground in one being cleared away to relieve the figures constituting the supposed date.

[See 4th S. x. 431; xi. 103, 205, 263, 332.]

PURITANISM IN ESSEX IN THE TIME OF ARCHBISHOP PARKER.

Much light is thrown on this subject by Strype's account, in his 'Life of Archbishop Parker,' of what took place in Essex in the early years of Queen Elizabeth. It will be remembered that at that time the queen was dissatisfied that so limited a compliance was shown by the clergy with the regulations which had been established by law at the beginning of the reign for the performance of divine service in the parish churches. She took offence at the habits—the surplice, the cap, square or round, and the tippet—being so often laid aside, and at other variations from the established order being practised by so many of the parochical ministers. A list of such varieties found among Cecil's MSS., dated 1564, is given by Strype, showing unauthorized interpolations and changes in the services: the holy table standing in different places; the sacrament administered in some cases with a chalice, in others with a communion cup, in a third set of instances with a common cup; the elements received by some kneeling, by others standing or sitting; some baptize in a basin, others in the font; and so on. The queen, thinking these divergences from the prescribed order dangerous to the stability of the Church, made known her will in a letter to Archbishop Parker, in which the archbishop is straitly charged to take measures for bringing about more uniformity. Upon this certain articles were devised for that purpose by the archbishop and the other bishops; but they found great difficulty in procuring the desired obedience to the queen's injunctions.

An account is given by Strype of the conduct of the Puritans in Essex. The archbishop had appointed a Mr. Richard Kechyn to a benefice near Bocking, and upon his admission had charged him to follow the order established by law and to make no variation in the services. But there was a Puritan licensed preacher, a Mr. Holland, curate of Bocking, who came into the parish to preach—as he seems to have had a right, real or supposed, to do—on the Sunday following Rogation week. There in his sermon he made remarks on the conduct and opinions of the minister of the parish. Mr. Kechyn, it appears, had perambulated the parish in Rogation week, and had been accompanied in walking the bounds by certain women belonging to the place, who said "Amen" (as they had been accustomed to do) to the prayers which were said at certain points and also to the curses, one of which, appointed by the injunctions to be said, was, "Cursed is he that translateth the bounds and dolls* of his neighbour." This man pretended to have the queen's authority for calling this an unlawful custom, and he laboured to confute what might be said in favour of it. Moreover, Mr. Kechyn had an opinion that it was not desirable to preach on predestination in ordinary assemblies, but held that such deep points had better be left to be dealt with by the learned; whereas Mr. Holland, in his sermon, said that it should and ought to be preached in every place and before all congregations, and that those who declined to handle it were enemies to God and the eternal predestination. Mr. Kechyn was obnoxious to the Puritans because he wore the surplice and turned his face to the high altar in saying the service. Mr. Holland was supported by the Dean of Bocking, who held the same views and claimed some jurisdiction over Kechyn and other ministers thereabouts.

In these circumstances, Mr. Kechyn thought fit to draw up a letter, that the archbishop might be made acquainted with the irregularities practised by the Puritans in that neighbourhood; and he inquired particularly whether the archbishop permitted this minister by his license to preach out of his cure. It appears that these preachers called themselves English Doctors. Mr. Kechyn had strong reason, he said, to question Mr. Holland's claims to learning, though he quoted Latin in his

* "*Dola, doals*, slips of pasture left between the furrows of ploughed lands."—N. Bailey.

sermons and would be thought to be a doctor. The title English Doctors was assumed by Puritan preachers in allusion to a passage in St. Paul's epistles, Eph. iv. 11. One would think many of them were unconscious of the original source whence the word *doctors* was derived in this passage, viz., the Vulgate. They required the aid of a learned professor, who, with his usual politeness, would have made no scruple in charging them with unconscious falsehood. Unconscious they may have been; but the charge of falsehood would hardly have been brought against them even in those days when there was so much laxity in the employment of objectionable expressions. We know the archbishop had information of a similar character with regard to what was going on in other counties, and he would feel that the queen had not acted without good reason for her personal intervention. Personal we know it was; and had the Puritans behaved with more moderation they would not have attracted her notice and certainly would not have been molested as they were, rather by royal than by episcopal intervention, though the bishops were the instruments by which the royal supremacy was exercised. K. P. N.

FORENAME AND SURNAME BOOKS.

(See 5th S. vii. 443, 483, 502; viii. 195, 379; 8th S. v. 443.)

May I supplement the contributions of your correspondent MR. FRED. W. FOSTER with the following, some of which are from my own collection?—

Banffshire Year Book and County Directory. Banff, 1893. (Gives lists of Tee-names.)

Bardsley (Charles W.), Curiosities of Puritan Nomenclature. Chatto & Windus, Piccadilly, 1880, crown 8vo.

Bardsley, M.A. (Charles W.), The Romance of the London Directory. London, 'Hand and Heart' Publishing Offices.

Ferguson, M.P. (Robert), Surnames as a Science. London, George Routledge & Sons, 1883.

Bannister, LL.D. (Rev. John), A Glossary of Cornish Names, Ancient and Modern, Local, Family, Personal, &c. 20,000 Celtic and other names, now or formerly in use in Cornwall. London and Edinburgh, Williams & Norgate; Truro, J. R. Netherton, 7, Lemon Street.

Lordan (C. L.), Of Certain English Surnames and their occasional odd Phases when seen in Groups. London, Houlston & Sons.

MS. Index of Names in Burke's 'Commoners,' compiled by Geo. Ormerod, 8vo., 1840.

Lincolnshire and the Danes, by G. S. Streatfield, medium 8vo., 1884. With Lists of Personal Names and Glossary.

Dissertation on the Names of Persons, by J. H. Brady, post 8vo., 1822.

Scottish Surnames, by Jas. Paterson, small 4to., 1866.

Reflections on Names and Places in Devonshire, small 8vo., 1845.

The Sinclairs of England. Trübner, 1887.

Matheson (Robert E.), Official. Varieties and Synonymes of Surnames and Christian Names in Ireland, for the guidance of Registration Officers and the Public in searching the Indexes of Births, Deaths, and Marriages. (Published by Authority of the Registrar-General.) Dublin, for Her Majesty's Stationery Office, 1890.

Gomme (G. Laurence), Index of Municipal Offices, compiled from the Appendixes to the First Report of the Commissioners appointed to inquire into the Municipal Corporations in England and Wales, 1835. London, published for the Index Society by Longmans, Green & Co., 1879.

Wagner (L.), More about Names. London, Unwin, 8vo.

Edinburgh Surnames (a Curious and Humorous Arrangement of, in Systematic and Scientific Order), containing the names of about 800 persons in Edinburgh and vicinity, with their professions, addresses, &c., post 8vo., 1825.

Dictionaire des Noms, contenant la recherche Etymologique de 20,200 Noms, relèves sur les Annuaires de Paris, by Loredan Larchey, post 8vo., 1880.

Nomologia Anglicana. A very Extensive and Curious Collection of English Surnames, arranged under Derivatives and Relatives; *i. e.*, Names forming a Subject, Names derived from Meat, Fish, Colours, Spices, Towns, Gardening, Waters, &c., thick folio, eighteenth century.

This is a most singular work, seemingly compiled from a careful study of some early London directory, and consisting of two hundred and twenty-five pages (written on one side only).

Pamphlets and Newspaper Articles.

Inman (Thomas), On the Antiquity of Certain Christian and other Names. *Transactions* of the Liverpool Literary and Philosophical Society.

Picton, F.S.A. (J. A.), On the Use of Proper Names in Philological and Ethnological Inquiries. *Transactions* of the Liverpool Literary and Philosophical Society.

Fishwick, F.S.A. (Henry), Rochdale Surnames. *Transactions* of the Rochdale Literary and Scientific Society, vol. iii., 1891-2.

Welsh Surnames; being a paper read, in Welsh, before the Young Men's Literary Society of the Tabernacle Chapel, King's Cross, London, by T. E. Morris, 2, Brick Court, Temple, E.C. Printed in the *Oswestry Advertiser*, September, 1893.

GEORGE FRATER.

Wrexham.

DISCOVERY OF A UNIQUE BOOK.—The discovery of so rare a book should be of sufficient general interest to warrant an insertion in 'N. & Q.':—

"Mr. William May, the Librarian of the Birkenhead Free Libraries, has just made, in a curious way, a discovery of a very rare and early printed book, of which only one other copy is known to exist. The matter is certain to cause considerable excitement in literary quarters and among both collectors and bibliographers. Mr. May was examining a collection of books belonging to a Birkenhead solicitor, with a view of casting aside those which were worthless, when he was gladdened by the sight of a black-letter book bound at the end of another early printed work. Upon careful and exhaustive examination he found the treasure-trove was a copy of Bonaventure's 'Speculum Vite Christi,' as it is spelt in the original. This was printed by Wynkyn de Worde in 1494, the year when he returned to the use of Caxton's types, and it is the only book proper in which Caxton's No. 7 type was ever used, it having been confined to the printing of Indulgences, &c. Until Mr. May's discovery, the only copy known to collectors was that in the possession of the Earl of Leicester, at Holkham, where William Roscoe discovered so many valuable MSS. and early books. In the Lambeth Palace Archi-

episcopal Library four leaves of the book are amongst its rarest specimens, and it is from these precious leaves that Mr. Gordon Duff has had to take his example for his 'Facsimiles of Early English Printing,' which he has just published.

"It is unlikely that the Earl of Leicester's copy has ever been exhibited or examined by competent bibliographers, as no collation seems to have appeared in print. The title of the work does appear in the catalogue of the Caxton Exhibition held in London in 1877, but the lender's name is not given, leaving little doubt that it was put in the catalogue simply to complete the list, but the lordly owner held the book too dear to lend it for exhibition. Mr. May's copy has remained in obscurity for so long that it was impossible it should escape damage, and as a matter of fact it has evidently been used for a children's scrap-book. 'To what base uses,' indeed! The binder has been almost as great a vandal as the child-amuser, for he has cut far into the side-notes in several places. The exact number of leaves in the complete book seems to be unknown, but the newly-found copy contains 108, and lacks leaves preceding the signature C iii. and all following R iii. What renders the work of such unique interest is the employment of Caxton's rare No. 7 type for the side-notes, which terminate at the signature H, the rest of the notes being in the same type as the text. The No. 7 type was discovered by the late Henry Bradshaw, who, on seeing a photograph of an Indulgence in Trinity College Library, Dublin, asserted that—to quote Mr. Gordon Duff's work—'It was printed in an unknown type of Caxton's, basing his opinion on its manifest similarity in appearance to types 3 and 5. This opinion he communicated at once to Blades (Mr. Blades was *the* authority on Caxton), who, however, for some reason refused to accept it without further corroboration. A short time afterwards Bradshaw produced further and almost absolutely conclusive evidence. He noticed that in the Lambeth leaves printed in Wynkyn de Worde's type the side-notes were printed in the type of the Indulgence. It has since been found that these leaves belong to an edition printed in 1494 by Wynkyn de Worde, of which the only known copy is in a private collection'—the Earl of Leicester's.

"From the latest discovered copy many more important facts may be gleaned. For example, six Biblical woodcuts appearing throughout the work prove that De Worde used these blocks of Caxton's. There are in this copy fifteen large cuts of great beauty, measuring 3¼ by 2¾ inches, the pictures illustrating the Raising of Lazarus, Christ and the Elders, the Crucifixion, the Ascension, and other incidents. There are also four smaller cuts similar to those in Caxton's earlier 'Speculum.' The copy is Mr. May's property, and is now in his possession."

W. A. HENDERSON.

Dublin.

"ARLES."—This is the name given to a sum bestowed on a servant in earnest of his wages. John KNOX, in a letter to Mrs. Elizabeth Bowes, says:—

"Sumtyme He dois turne away his face apoirandlie evin frome his elect, and than ar thai in anguische and cair; but mercifulliere turnis He unto thame, and gevis gladnes and consolatioun; whilk, albeit it remane but the twinkling of ane eir, yit is it the arlis-penny of his eternall presence. Rejois, Sister, and continew."—'Works of Knox,' ed. by Laing, vol. iii. p. 356.

WILLIAM GEORGE BLACK.

Glasgow.

"JOLLY" USED ADVERBIALLY.—In Annandale's 'Imperial Dictionary' it is stated that

"*Jolly*, in popular slang, is now used in the sense of great; as a *jolly* muff; and, as an adverb, in the sense of very, very much, remarkably; as *jolly* green, *jolly* drunk. 'Oh, Miss P., look here! I've got such a *jolly* big toadstool.'—Thackeray."

I wish to point out that the adverbial use of *jolly* is not modern. The following passage is from 'Pierce Pennilesse,' 1592, p. 51, ed. 1842:—

"O! it will make them *jolly* long-winded, to trot vp and downe the dortor staires, and the water-tankard will keep vnder the insurrection of their shoulders."

F. C. BIRKBECK TERRY.

EARLY JEWS IN FULHAM.—It may interest MR. FERET to be informed that Jews resided in this locality a few years before the general expulsion in 1290. The records furnish the names of Cress de Fulham and Folham 1275–1277, Mendant de Fuleham 1277, and Moses de Fuleham 1286. The last-mentioned went into exile, and resided in the Rue Neuve of Paris in 1294-6. The document containing this name makes a rare bungle over this individual, and equally fails to understand that Mahy de Quirquelarde (*sic*) is none other than a certain Moses (Moey) of Cricklade, late an English Jew, then resident in the same spot in Paris.

M. D. DAVIS.

GUÊPINS, AND JOAN OF ARC.—The following paragraph, from the *Daily News* of 4 Aug., is interesting, but it would be still more interesting to know if the blessed Jean d'Arc really did charm bees. Who but Mr. Andrew Lang can say?—

"M. Jules Lemaître, the French academician, dramatist, novelist, and dramatic critic, has been giving away the prizes at the Lycée of Orleans. During his speech he spoke of himself as a Guêpin, the nickname for the Orléanais. The word dates (our Paris correspondent says) from the siege of Orleans. Joan of Arc seems to have known how to charm bees. During a hot fight between French and English she was looking on from a point of vantage. The English were getting near enough to use scaling ladders. Joan saw beehives in a garden, and, rapidly seizing on them one by one, carried them to the outwork and threw them down on the heads of the English. They at once fled. Burgundians among them cried, 'Les Guêpes! les Guêpes!' taking them for wasps. The Orléanais were therefore nicknamed Guêpins, or little wasps. There does not, however, seem any authority save that of tradition for the story."

JAMES HOOPER.

Norwich

DISCOVERY AT PETERBOROUGH CATHEDRAL.—The following is a cutting from the Peterborough news in the *Stamford Mercury* of 7 Aug.:—

"The workmen engaged upon the west front of the cathedral have made a curious discovery while underpinning part of the west front. They came upon some large pieces of carved Alwalton marble, which had evidently been used for the purpose of strengthening the foundations by the mediæval builders. On being pieced together they were found to make a portion of an enormous marble basin, between twenty and thirty feet in

circumference. The basin is not hollow in the centre, but has a series of carved hollows or basins, apparently communicating with each other, running all round. Barely half of it has yet been found, but it is anticipated that as the work proceeds several other pieces will be brought to light, and then a more reliable conjecture may be made as to what its original use may have been. It is suggested that it is probably the basin of a handsome fountain, which may have stood either in the centre of one of the cloisters or in front of the monastery, and having become broken, probably by frost, the fractured materials were thrown into the foundations of the addition to the building."

CELER ET AUDAX.

A STRANGE FAMILY TRADITION.—In the *Newbery House Magazine* for June, 1892, is a paper by E. H. Mitchell, giving an account of an English gentleman who, while living in Rome, was secretly taken to the house of a stranger, and forced to take part in bleeding to death a young lady who was a willing victim. I am told by a member of the family of the gentleman that the story is quite true, and that it actually happened early in this century. Without the permission of the family I do not like to give the name publicly. A similar story is told, I believe, about Littlecote House, in Wilts. E. WALFORD.

Ventnor.

A RELIC OF ANCIENT SHOREDITCH. — In the *Evening News and Post* of 31 Aug. the following interesting discovery was noted. It is worthy of a niche in 'N. & Q.,' I think :—

"In the course of excavations which are being made in Shoreditch in connexion with the electric lighting installation a singular discovery has been made. An old well was disclosed which, on measurements being taken, was found to be twenty feet deep and a yard in diameter, and to contain seven feet of water. There were found in the well the elm-wood barrel and suction pipe of a pump. Although unmistakably of very ancient date, the brickwork was remarkably clean and perfect, compact and mortared towards the top, but loose towards the bottom to allow the water to percolate into the well. The well was under the pathway in the High Street, two or three yards from the entrance to the Standard Theatre, close to the end of Holywell Lane, and in the district known as the Holywell Liberty. It is not improbable that the well gave its name to the spot, and was connected with the Benedictine Priory which formerly existed there. An old map, bearing the date 1745, and entitled, 'An actual survey of the parish of St. Leonard in Shoreditch, Middlesex,' has the following reference to a spot close to the present site of the Standard Theatre: 'Here are the remains of a priory founded for black nuns of the Order of St. Benedict, the time when and by whom authors are not agreed. Divers lands and possessions were given them by Galfrid and William de Melichas and divers others, which were confirmed to them by King Richard I., April 11, 1195.' Unfortunately a conflict of authority prevented the officials more directly concerned with the works for the electric lighting installation from pumping the newly discovered well dry and effecting a careful examination of this relic of a bygone age. The works department of the vestry, who are carrying out the excavation, decided to fill in the well, so that there might be no delay in their work, and this was done exactly three hours after the discovery had been made, but not before the well had been carefully photographed."

C. P. HALE.

"RULED BY THE MOON."—In the course of a case heard recently at the police court here, a man stated that he been married twelve months, and his wife had left him eleven times during the period. He explained this, laughingly, that it was because his wife was "ruled by the moon." This is, of course, connected with the wide-spread belief that persons with a tendency to insanity show it at the time of the full moon. THOS RATCLIFFE.

Worksop.

"HEAUTARIT" ALCHEMICAL TERM.—Of the numerous terms of art which embarrass the general reader in Ben Jonson's 'Alchemist' this appears to have puzzled the editors more than any. Neither Gifford nor any one else explains it, nor is it to be found in any dictionary. Dr. Murray will doubtless chronicle it, and it is partly in that expectation that I allude to it here, having, as I feel sure, the correct etymology to offer. Along with a string of other barbarisms it occurs in Surly's speech in the second act, "Your lato, azoch, zernich, chibrit, heautarit." *Zernich* is Arabic *zirnikh*, orpiment, and *chibrit*, Arabic *kibrit*, sulphur, while *heautarit* is Arabic *utarid*, mercury.

JAS. PLATT, Jun.

INDEXES.—"Making an index is undeniably the most irksome duty of an author.....It amounts to an art, and is usually, and very wisely, relegated to those who have acquired practical experience in it." I find this in 'Authorship and Publication' (1882, p. 10). My theory has always been, "Any one can write a book, only the author can make the index." I suppose it is in consequence of this "publishers'" idea that we get so many bad and deficient indexes. The index to Green's 'Short History' (not Mrs. Green's edition) has no entries under "Bible" (should be 447), "mortmain" (166), "the Reformation" (340), "Renascence" (415), "Rebellion, the Great," (429), &c. It is easier to recollect that these subjects are all mentioned in the book than it is to find where. RALPH THOMAS.

"GOD SAVE THE KING."—The audacious appropriation of this well-known tune to American uses seems to deserve a note. In 1832 one Samuel F. Smith, afterwards a Baptist minister in New England, wrote an ode commencing "My country, 'tis of thee," to be sung to the tune in question. It seems that he had discovered the tune somewhere, without being aware that it had become inseparably annexed to the British national anthem. Words and tune are becoming increasingly popular in the United States.

RICHARD H. THORNTON.

Portland, Oregon.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"MANDRILL": "DRILL."—We want assistance as to the connexion of these two names for species of ape. There are different conjectures afloat. The 'Century Dictionary' takes *drill* as "developed from *mandrill*, an ape, [erroneously] regarded as *man*+*drill*, the second element being thus taken for a kind of ape"; a more obvious conjecture is that *drill* was really an ape, and that *mandrill* is really *man-drill*, manlike ape. We know *drill* from about 1650, and have reason to think it was earlier in use; *mandrill* we do not know for more than a century later; it is not in Johnson nor the folio Bailey. If anything were ascertained as to the external source of either word, the rest would be plain. Goldsmith, 'Nat. Hist.,' bk. vii. ch. i., cites *drill* as used by Purchas; but we have not yet found it there. Can any one help us?

J. A. H. MURRAY.

Oxford.

'MEMOIRS OF A GENTLEWOMAN OF THE OLD SCHOOL.'—Can any of your correspondents tell me the name of the clever and witty old lady of seventy-seven (an age for which I have a particular respect in this year of grace), author of a two-volume book under the above title, published by Hurst, Chance & Co. in 1830? She lived in Exeter, and, as her little preface says, was not unknown to the public. ALDENHAM.

JOHN SINGER is the author of 'Quips upon Questions; or, a Clown's Conceit upon Occasion Offered,' 1600. A copy, supposedly unique, was, in 1879, in the collection of Mr. F. Ouvry, F.S.A. Where is it now; and can it be seen? Is any information obtainable concerning its author, who was an actor, the successor of Tarleton and Kemp, beyond what is mentioned in Payne Collier's 'Annals of the Stage' and Fleay's 'History of the Stage'? URBAN.

FINGER-HOLDERS.—Can any one tell me the name of the wooden finger-holders used at the end of the last and beginning of the present century to produce a good deportment? They are two small, very well finished off pieces of wood, with holes for the fingers. They are tied together with ribbon. The hands of the young person were stretched out behind her back, hanging down, and these finger-holders put on to keep the shoulders in an elegant position. FLORENCE PEACOCK.

Kirton-in-Lindsey.

JOSEPH JEAKES, ARTIST AND ENGRAVER.—Do any of the readers of 'N. & Q.' ever meet with any of the productions of my grand-uncle, Joseph Jeakes? If so, are they of any merit? I presume Joseph Jeakes cannot have made much of a name for himself, or he would be better known. A gentleman, writing to my father from 116, Western Road, Brighton, 19 October, 1875, and signing, as far as I can make out, Geo. Wakeling, says:—

"I have recently found a very clever drawing, signed J. Jeakes, 1802, and I do not find the name in any list of artists. I thought you would not mind my asking if you knew of an artist of your name about that date."

Joseph Jeakes was born 10 November, 1778, and lived, I believe, like most of my family of that generation, in the parish of St. George, Bloomsbury, London. He died some time before 1839, at what date exactly I have not yet discovered. He engraved pictures of naval engagements, which I believe are coloured or tinted, probably by himself. He also painted in water colours. I have none of his productions myself, my only memento of him being a pembroke table which is said to have belonged to him.

THOMAS J. JEAKES.

4, Bloomsbury Place, Brighton.

GOPHER, ROMAN CATHOLIC AUTHOR.—Can any reader of 'N. & Q.' give me some information with reference to this voluminous writer? His works were published by T. Meighan, Drury Lane, and some of them bear the date 1730. All of them are distinctively Roman Catholic, and I should judge him to have been an ecclesiastic, though his works bear merely the title "Mr. Gopher's Devotional Works." I fancy he was a well-known controversialist of his time.

FREDERICK T. HIDGAME.

43, Southampton Row, W.C.

COWDRAY: DE CAUDREY.—What is the origin of the name of Cowdray, in Sussex? Was it derived from the Norman family of De Caudrey or Caudré? There are estates with buildings of centuries old in the parish of St. Peter's-in-the-Wood, in Guernsey, called Caudré, and a family of the name exists in Jersey. Were the De Bohuns of Midhurst at any time connected with the Sussex property? T. W. C.

"AN OFFICER AND A GENTLEMAN."—When did this hackneyed expression first come into use? I have a hazy idea that I have seen it used by some eighteenth century author. A somewhat similar expression appears in Ben Jonson's 'Every Man in his Humour,' acted in 1598, Act I. sc. v., where Bobadill remarks to Matthew: "I protest to you, as I am a gentleman and a soldier, I nere changed words with his like."

F. C. BIRKBECK TERRY.

REV. SAMUEL SANDERSON.—Can any reader oblige me with information about the above named. He was son of a tanner in Sheffield, born

in 1702, and died 24 January, 1766. He married a daughter of Mr. Woodward, a brewer of Bedford. I particularly want to know the names of his father and grandfather. C. H. C.

ST. PATRICK'S PURGATORY.—In that most important geographical document entitled 'Theatre de l'Vnivers,' &c., printed for Abraham Ortel at the press of Plantin, in Antwerp, A.D. 1598, the map of Ireland in plate 9 shows in the province of Qualsterter (*sic*) a lake called Purgatorium S. Patricii, with a river running thence, passing Derÿ on its way to the Mul of Cantyre. Since when and till when did that lake, or its site, possess that name? If I mistake not, there are legends locating Purgatory on the west coast of Ireland. As there are good reasons for believing that the Basques or Iberians of Spain had formerly dealings with Erin, or Hibernia, it is worth noting that in the instructive Biscayan proverbs, printed at Pompilona in 1596, mentioned by Larramendi in 1745, and reprinted in March, 1896, from the copy, believed to be unique, existing in the Ducal Library at Darmstadt, the word *erin* occurs on p. 18 of the Genevan edition, with the translation *purgar*, one cannot resist the temptation of asking the philologists if this word is akin to German *rein*; or if the Basques have made a play upon the words πῦρ, fire, in Greek, and *gar*, flame, in Euskara. PALAMEDES.

MRS. JAMESON'S 'SACRED AND LEGENDARY ART.'—In vol. i. pp. 393–4, she says:—

> "The beatified penitents of the early Christian Church spoke another lesson, spoke divinely of hope for the fallen, hope without self-abasement or defiance. We in these days acknowledge no such saints, and have even done our best to dethrone Mary Magdalene, but we have martyrs—'by the pang without the palm'—and *one* at least among those who has not died without lifting up a voice of eloquent and solemn warning: who has borne her palm on earth, and whose starry crown may be seen on high even now amid the Constellations of Genius."

To whom does Mrs. Jameson refer in the last clause of this quotation? JAMES WILSON.

Dalston Vicarage, Carlisle.

"FROM ADAM'S FALL TO HULDY'S BONNET."—The late Judge Hughes, in his 'Vacation Rambles,' makes use of this quotation. What is the origin and meaning of the phrase?

A. R. B.

THOMAS CHEESEMAN, OR CHEESMAN, ENGRAVER.—This distinguished pupil of Bartolozzi is said to have resided at North End, Fulham. Can any reader produce any evidence to this effect, or give me his parentage? From 1755 to 1758 a John and Hannah Cheeseman resided at Fulham, and between these years their children, Charles, Jane, and Nathaniel, were baptized at the parish church. Was John Cheeseman his father? Very little seems to be known concerning the life of Thomas Cheeseman. The name occurs at a very early date in the records of the parish. CHAS. JAS. FERET.

49, Edith Road, West Kensington.

WILLIAM SMITH, COMEDIAN, 1730–1819, married, May, 1752, a daughter of Lord Hinchinbrook, widow of Thelland Courtney. What was her Christian name? Subsequently he married a rich widow. Is her name known? URBAN.

KNIGHTS TEMPLARS IN PEMBROKESHIRE.—Preparatory to the suppression of the order, king's writs were issued for the arrest of the Templars and the seizure of their property. One of these was sent to Walter de Pederton, justiciary of West Wales. Will some one direct me to information as to Templar possessions in Pembrokeshire?

J. ROGERS REES.

Winterbourne, Penarth.

THOMAS LLYWELYN OF RHIGOES, GLAMORGANSHIRE.—This was a Welsh poet, who flourished in the sixteenth century, and some years ago I saw a note—I cannot say where—that he held a commission from Archbishop Grindall to preach in Welsh. Can this be verified? D. M. R.

KIMPTON FAMILY.—I shall be glad of abstracts of, or any references to, wills of the Kimpton family, 1630–1720. HERB.

MARGERY MOORFOUT.—Can any of your readers inform me as to the origin of this name?

E. H. L.

"GOUGE AND WHISTLE."—What do these terms mean? They evidently refer to a kind of torture inflicted by a long thumb-nail. INDIAN.

"AULD WIFE HAKE."—Among the pastimes extensively advertised in the Cumberland and Westmoreland newspapers thirty years ago was one with this name. Paragraphs recording "Sports and Auld Wife Hake" were then common, and the gatherings were evidently largely patronized. Although the sports were reported in some detail, nothing appears in any of the paragraphs I have come across as to the meaning of "Auld Wife Hake." Perhaps some reader of 'N. & Q.' may be able to explain the meaning of the phrase as well as its origin. DANIEL SCOTT.

Penrith.

RECTORS OF LEE, KENT.—In the parish church of Lee, Kent (St. Margaret's), there has recently been placed the names of the rectors from the year 1320 to the present time, but, unfortunately, four of the dates have not yet been fully ascertained. Would any of your readers kindly help me to supply them, so that they could be inserted against the list of subjoined names, and thus complete the

chronological value of interesting data? William de Welvetham, from 1320 to 1386; Edmund de Bakewelle, from 1320 to 1386; Richard Holeweye, from 1386 to 1390; Robert Séjoun, from 1406 to 1425. EDWARD C. DAVIES.

WEATHER LORE.—A day or two since a friend of mine consulted an old Lincolnshire man about the weather. "I hardly think there 'll be rain just yet," he answered; "but I shouldn't wonder we shall have some when the sun gets where the wind is." Does this belief in the power of the wind and sun to bring rain, when acting in unison, receive support from scientific observation, or is it mere folk-lore? M. P.

CARLYLE'S WINDOW-PANE VERSE.—It was pointed out in the *Athenæum* for 29 September, 1888, No. 3179, p. 420, that

"in a house in Spey Street, Leith Walk, Edinburgh, there are still to be seen the following lines, said to have been cut on a window-pane by the philosopher:—

Little did my mother think
That night she cradled me
What land I was to travel to,
Or what death I should die.
Oh, foolish Thee.

It may be remarked that the ungrammatical last line is Carlyle's only original contribution."

The *Athenæum* for 4 July, No. 3584, p. 34, records the sale of this pane of glass at Sotheby's, when it fetched 11*l.* 5*s.*, but says it came from Carlyle's lodgings in Moray Street, Edinburgh. The lines seem familiar to me, but I cannot at this moment recall their *provenance*. Perhaps some reader of 'N. & Q.' may be able to give the history of this pane and of the lines which are inscribed upon it. W. F. PRIDEAUX.

SIR JOSHUA REYNOLDS AND WARTON'S PORTRAITS.—Is there any authentic list of Reynolds's paintings? I have heard of portraits of the poets Warton by Reynolds. Did he duplicate them, as the originals are at Oxford and Cambridge respectively? Also, did he paint a Mathew Warton (1728–1799)? A. C. H.

AUTHORS OF QUOTATIONS WANTED.

δεὶ τῶν ποσὶν ὄντα παρατρεχόμεθα μάταιοι,
κεῖνο ποθοῦντες ὅπερ μακρὸν ἄπωθεν ἔφυ.

H.

Except that of their eyes alone
The twinkle show'd they were not stone.

J. A. J.

Rouse, poets, rouse from fiction's dreams
Of zephyrs glades and purling streams;
A while suspend your nymphs and swains,
Your Damon, Sylvia, and the plains:
And tune your lays another way,
To celebrate this joyful day,
On which, from sin us to redeem,
The ever blessed Jesus came.

Hymn on Christmas Day, written prior to 1708.

JOHN YOUNG, M.D.

Replies.

SCENE AT EXECUTION, 1717.

(8th S. x. 196.)

The case of James Sheppard to which DR. YOUNG refers is not reported in Howell's 'State Trials,' but there is a short report of the case in 'Celebrated Trials and Remarkable Cases of Criminal Jurisprudence, from the Earliest Records to the Year 1825' (see vol. iii. p. 351). The letter upon which he was indicted is there set out at length. The report concludes thus: "Sentence was then passed on him in the *usual* manner, and he was executed at Tyburn, March 17th, 1717/18." Nothing is there mentioned as to how the execution took place, or as to any dispute between the Nonjuring clergyman and the ordinary; but I find in another short account of Sheppard's trial in 'The Chronicles of Crime; or, the New Newgate Calendar,' by Mr. Charles Pelham, of the Inner Temple, barrister-at-law (published by Reeves & Turner in 1886, vol. i. p. 25), the following:—

"When he was brought to his trial he behaved in the most firm and composed manner; and after the evidence was given, and the jury had found him guilty of high treason, he was asked why sentence should not be passed on him according to law, when he said: 'He could not hope for mercy from a prince whom he would not own.'"

This report ends thus:—

"He was attended by a non-juring clergyman up to the time of his execution, between whom and the ordinary the most indecent disputes arose, extending even up to the time of his arriving at the scaffold, when the latter quitted the field and left the other to instruct and pray with the malefactor as he might think proper."

Again nothing is said as to any part of the sentence having been remitted. I may say, by the way, that this boy, who was *under* eighteen years of age, seems to have behaved with as much dignity as Charles I.

The usual form of sentence in the reign of George I. in cases of treason will be found in 16 Howell's 'State Trials,' p. 320. It there appears that Christopher Layer was in 1722 sentenced as follows:—

"You C. L. be led to the place from whence you came, and from thence you are to be drawn to the place of execution, and there you are to be hanged by the neck, but not till you are dead, but you are to be cut down alive, and your bowels to be taken out, and burnt before your face; your head is to be severed from your body, and your body to be divided into four quarters; and that your head and quarters be disposed of where his Majesty shall think fit."

This slightly differs from the sentence passed on Algernon Sidney in the reign of Charles II. (1683). The sentence on Sidney was not carried out, as the king was, according to the report, pleased "to remit all the sentence but beheading."

The report of Layer's case states that he was quartered, and his head stuck on Temple Bar. It

does not say in terms that he was alive when cut down. The executioner would sometimes try to put the rebel to death before using the knife. I see no reason to doubt that Sheppard's sentence was also fully carried out. The reports of the trials for treason generally state the fact when any portion of the sentence is remitted.

As another instance, I may refer to Alice Lisle's case, in which the report states that the sentence of burning was altered to beheading.

For an account of the way in which the executioner did his butcher's work in 1681, see Hackstoun's trial in 10 'State Trials,' p. 850.

HARRY B. POLAND.

Temple.

MRS. BROWNING'S BIRTHPLACE (8th S. x. 135, 178).—The very interesting extract from the Kelloe register places "the date" (1806), but not "the honour of her birthplace, beyond dispute." The fact of her father being in her baptismal register described as "of Coxhow Hall" (1808) two years after the birth of the child, does not prove that she was born there, though very possibly she was.

G. E. C.

I am not in a position to discuss this particular question, but I should like to point out that the evidence of the register is not conclusive. The entry refers to the baptism of a child of twenty-two months. The date of birth is recorded, but not the place, and for anything that the register says she might have been born anywhere else. EDWARD H. MARSHALL, M.A.

Hastings.

There is an interesting note with reference to Mrs. Browning parentage in the *Athenæum*, No. 3479, 30 June, 1894. One paragraph should, I think, be inserted in 'N. & Q.':—

"The personal association of Mrs. Barrett Browning with the north of England was of brief duration, yet there was, until a few years ago, an interesting memento of her association with Kelloe Church, where was written with a diamond on a square of glass in one of the old windows, 'Pretty Bessie Barrett.' During the alterations of the church some years ago the window was removed, and the inscription was destroyed."—P. 333.

W. A. HENDERSON.

Dublin.

SALTER'S PICTURE OF THE WATERLOO DINNER (8th S. ix. 366, 416, 493; x. 60, 84, 178).—More than fifty years ago I paid one shilling to see this picture, which was on exhibition in Manchester, where I was then living. It did not seem to "draw," for some reason, for although I was in the room a considerable time (perhaps an hour) I believe only one other person came in. An attendant was in charge, and when, after some time, a second visitor entered, he summoned from an inner room a white-haired old gentleman, with gold spectacles and rather tremulous voice, who explained the whole, naming the portraits, giving an account of the magnificent presentation plate on the table, and other particulars. The room was darkened, and the exhibition was by gaslight, although it was daytime.

This could not have been later than 1845, as, to my regret, I had to leave Manchester that year, with its School of Design, Chetham Library, picture exhibitions at the Royal Institution, and other delights, because the dampness of the climate did not suit my health. The duke lived seven years longer, till 1852. It seems singular that so good and deeply interesting an historical picture should be hawked up and down the country for several years before any one thought of engraving it. Surely there is some mistake here. No price for which the artist was likely to sell the picture would ever pay him for his years of labour. Only the possible profits from an engraving could induce a man to undertake such a work. Part of the motive, secret or avowed, must always have been the publication of an engraving. The picture looks as though intended to be engraved. There is a portrait of Alderman Moon, the printseller (and Salter, the painter, unless my memory deceives me), looking through a doorway. Were these in the picture originally, or were they painted in afterwards? I seem to think they were in the picture when I saw it, but cannot be certain, as I may be mixing up the print with it. It is many years since I saw the engraving.

I had written thus far when it occurred to me that as I was very much interested in the picture and idolized "the duke," I had possibly preserved among my papers some description or prospectus circulated at the time. Accordingly I searched, and in less than five minutes I found what I wanted, which deserves a place in 'N. & Q.' as an accurate description of a famous historical picture, the interest of which will never die, but both that and the value of it will increase as time rolls on :—

"On view (for a few days only), at the Exchange Rooms, Salter's Great National Picture of the Waterloo Banquet, containing eighty portraits of the general officers who fought and won the glorious battle of Waterloo, assembled at Apsley House on the anniversary of the memorable 18th day of June. The only picture on this subject painted by the special permission of His Grace the Duke of Wellington.

"The Waterloo Banquet picture is not a fanciful representation, not an imaginary mingling of likenesses in a scene which might never have occurred; but combines in one view the portraits of the principal British officers engaged in the battle, every individual having sat to the artist for the situation which he occupies. The period represented is when the company, after dinner, has broken into groups, and just as the Duke of Wellington has risen to address them. His Grace is in the uniform of a Field Marshal, wearing the orders of the Garter, &c. On his right sits his late Majesty William the Fourth, on his left the Prince of Orange, now King of Holland.

"Every facility, by the especial permission of His Grace, was afforded to Mr. Salter; who, during several years, attended the festival at Apsley House on the 18th of June, for the express purpose of studying the subject of a picture in commemoration of the greatest military event in the annals of our country. The high privilege thus accorded to Mr. Salter is a consideration of the first importance in an undertaking in which the faithful representation of the persons engaged in the actual scene must enchance the value of the work, and increase the interest which every Englishman must feel in this Grand Commemorative Banquet of British Heroism. The Duke of Wellington has collected around him his brothers in arms on the anniversary of the crowning act of all their victories. Nearly eighty of those warriors, who have won fame and rank under their gallant host, are here assembled to recall the events of that stirring time—to offer a tribute to the memory of those who have past away—to rejoice with those who survive—and to offer their congratulations to their renowned leader.

"What the interest of this subject is, to those who were contemporary with the Battle of Waterloo, can be understood by every man who contemplates that great event and its immediate effects. Our enthusiasm as Englishmen, and our gratitude to the victors of that memorable day, have already been caught by our children; and when all those who are here represented shall have passed away, and their memories, instead of their brows, are wreathed with laurel, another and another generation will gaze with inexpressible interest on this national picture, containing the portraits of men whose names are as immortal as their country's glory, and with admiration like our own will appeal to it as the most faithful record of an event which has an undying fame.

"Hours of admission from 10 o'clock in the morning until 4 o'clock in the afternoon; and from 6 to 9 o'clock in the evening.

"Admission One Shilling each.—Schools and Children at half-price."

I will take this opportunity of saying I once saw the Duke of Wellington with the Marchioness of Douro. It was in the Great Exhibition year. Parliament was being prorogued, or something of that sort. The street from the Houses was full of well-dressed people, mostly from the country, who did not seem to know any of the nobles and aristocrats passing before them. My great object was to see "the duke," and with that view I kept my eye on the advancing carriages, so that I could well examine the interiors before they got level up to us. Suddenly, in a plain brougham, on the offside seat, I recognized the handsome, dark-haired Marchioness of Douro. I was sure "the duke" was there, although I could not see him from where I stood, because he sat on the near side. I cried out, "The Duke, the Duke of Wellington!" and rushed up to the carriage, placing my hand on the door, the glass of which was down. I ran beside it, looking in, waving my hat with the other hand, and shouted "God bless your Grace and your beautiful daughter! Hurrah! Long life to you!" or words to that effect. The surrounding people crowded up, following my lead, and cheering enthusiastically. They swarmed round the carriage like bees, impeding its progress, and nearly bringing the procession to a stand-still. "Very rude," perhaps some very proper people may say. Not a bit of it. "The duke's" *eye* certainly smiled and half twinkled, while the lady's beautiful face smiled all over, and her dark eyes beamed with pleasure. I am proud to remember I had smiles from both, and that I was the first to recognize them. "The duke" was very like his portraits, and did not look as if he had only a few months to live. This was almost his last appearance on a public occasion, and I can testify that the behaviour of the people was most enthusiastic; and it evidently was very welcome, and was most graciously acknowledged. If the duke and his beautiful daughter-in-law were not pleased, then I never saw any who were pleased. Now, as I look back on the scene and the time, and when I recall the intense pleasure then experienced, and all the circumstances (which need not be mentioned here), so vividly do I again realize the whole, that the rising tear can scarcely be suppressed. "Weak and silly," perhaps. Well! we cannot all be strong-minded and clever, or what would be done with nine-tenths of the new books? And, oh! what would become of log-rolling as a fine art?

R. R.

Boston, Lincolnshire.

THE 'ORACULUM SPIRITUALE' OF JACOBUS POCHET (8th S. x. 129).—The form of *lusus poeticus* to which DR. SPARROW SIMPSON refers appears to have a name, from the classification of which this is the notice. Of the "rebus" it is as as follows:—

"Ex Picardia Galliæ provincia in Angliam transierunt ludicra quædam ænigmata dicta 'Rebus,' ex libellis qui Hilariorum tempore edebantur et inscribebantur 'De Rebus quæ gerantur.' Hæc autem ænigmata consistunt vel in pictis rerum imaginibus aut notis, quæ nomen aliquod, aut varias nominis syllabas repræsentant, qualia olim erant Ægyptiorum Hieroglyphica; vel in verbis cæsis, et arte dispositis; vel in ea verborum pronuntiatione quæ linguæ, qua scripta sunt, est aliena, et sensum facit longe diversum."

An example of the first of the three is the seal of John Eaglehead, which has an eagle's head, with the inscription, "Hoc aquilæ caput est, signumque figura Johannis." Of the second—

Est servire
alis tenetur.
Jure qui
sum servire
Jure necesse est.
tibi me

Jure subest alis, qui subservire tenetur,
Jure tibi subsum, me subservire necesse est.

Another is the Hamburg inscription, "In Superbum." Of the third, some lines which have one sense in Latin, another if pronounced as in French, which are quite trifling. (Emmanuel Alvarus, 'De Syllabarum Quantitate, Ars Metrica, et Lusus aliquot Poetici,' Lond., 1730, pp. 116–8.)

Camden, in his 'Remains,' makes the rebus to have come from France in the time of the wars of Edward III., which is the statement in Blount's 'Glossographia':—

"These our English in Edward the third's time learnt of the pregnant Pickardes, and were so well liked and entertained here by all degrees, that he was nobody that could not hammer out of his name an invention by this witchcraft."

On this supposition, the name has come, by transference of the term itself, from the Latin. There has not yet been an examination of the occasion of the transference, if it is so, in 'N. & Q.'

ED. MARSHALL.

With regard to the Latin puzzle which is in the old church at Hazebrouck, there is a similar one given in Sterne's 'The Koran,' § 136:—

"The following inscription, taken from Aldersgate, is a conceit of the same kind with the former—but much more foolish, because more ingenious and difficult. The language is Latin.

Qu an tris di e vul stra
os guis ti ro um nore vit."
H san chris mi t mu la

F. C. BIRKBECK TERRY.

DR. SPARROW SIMPSON, in his interesting account of this singular work, asks for information about the author. Pochet has almost entirely escaped the bibliographers of his fatherland; neither Foppens nor Paquot mentions him, and even M. Chalon can only say that he was one of the glories of his native town, Mons. However, we know from his own verse that he was born in 1600, for in 1650 he says:—

O Ætas quæ mihi sit, fert quinquagesimus annus.

Moreover, he was alive in 1671, for he published another curious book then, and described himself as a bachelor, "auctore J. Pochet coelibe." Although his works are mainly mystical and spiritual, he does not seem to have been a priest or connected with any religious order, for he is addressed several times as *generosus dominus*, which seems to imply a layman of fair position. DR. SIMPSON most justly praises the great work on 'Chronograms' by Mr. Hilton, and if he will refer to the second volume of that work, at pp. 502–511 he will find many extracts from Pochet's other works, which are practically *introuvables*.

Curious as are some of the *tours de force* picked out by DR. SIMPSON, still Pochet, even in his own peculiar line, was but a pigmy to such mighty writers of *nugæ difficiles* as were Laurentius Baptista, André de Sobre, Alonso de Alcala y Herrera, and A. C. Redelius, the last named writing nearly twenty such works.

NE QUID NIMIS.

"SAMPLE" (8th S. ix. 444, 497).—What is there so excruciatingly funny about using *to sample* in the sense quoted by MR. BELBEN? The practice must be centuries old. Where would the wool dealer be unless he *sampled* his line of possible customers? It is only the other day that an enterprising London tea house *sampled* my neighbourhood, through the mail, with a new quality of that herb (East Indian tea), as something cleaner and better than the Chinese kind, the same being done up inside of an exquisite little box, which served afterwards to delight the young folk. Such a form of *sampling* was not disagreeable to me, though it proved so to my postman, who grumblingly said, when he handed in the package, "I reckon if they continue *to sample* many more times round here I'll quit, sure." My previous gratuitous example of *sampling* was something also unique, being a tiny golden bottle, containing pills from a Detroit druggist, which were warranted to cure all the ills of dyspepsia. Moral: Refrain from astonishment at the visitation of a new word (though in this case the practice is defined in most dictionaries); commune with yourself; look well behind the infant phenomenon, for it is almost an absolute bit of positivism that no intellect was ever luminous enough to coin a word representing a form that never existed. In other words, the label invariably comes after the invention. The commercial world would undoubtedly be indebted to the good readers of 'N. & Q.' if some of them would exercise their intellects in giving a better word for the practice of *sampling*, which must be as old as trade itself. ALGONQUIN.

JACOBITE SONG (8th S. x. 95, 205).—'The Blackbird.' There is a beautiful Irish tune to this song. When a boy I often heard it in Clare. I believe it was formerly a great favourite in that county and in Limerick. Some of the words are quoted in Gerald Griffin's novel 'The Collegians.' Could any reader of 'N. & Q.' oblige me with a copy of the music? ALFRED MOLONY.

24, Grey Coat Gardens, Westminster.

'THE GIAOUR' (8th S. ix. 386, 418, 491; x. 11, 120).—In reply to MR. A. HALL I would venture to observe that the Ebal of Deut. xi. 29 has nothing to do with the Giblites of Joshua xiii. 5. The word Ebal begins with the letter *'ain*, while Giblites begins with the letter *gîmel*, and they are derived from entirely different roots. The Hebrew, like the Himyaritic, has only one symbol for the two sounds which in Arabic are represented by the letters *'ain* and *ghain*, and the Seventy, in preparing their version, employed the Greek letter which to their ears approached nearest to the Hebrew pronunciation. 'Azzah appears in the Septuagint as Γάζα, 'Amorah as Γόμορρα, Tso'ar (Zoar) as Σόγορα, and 'Ebal, or, more properly, 'Aibal, as Γαιβάλ. The root of 'Ebal probably signifies a rock. "The land of the Giblites"—or, as it is written in Hebrew, *ha-arets ha-Givli*—comes from the same root as the Arabic *jebel*, a mountain, which, as I said in my

former note, is only represented in Hebrew by the proper name Gebal, of which Givli is the gentile form. I have been a student of Hebrew and Arabic for thirty-five years, and can claim to know something of what I am writing about; but should Mr. Hall still have any doubts of my accuracy, I would beg him to carefully read pp. 258 and 982 of Gesenius's 'Thesaurus,' when I feel sure he will be convinced of the radical difference of Gebal and Ebal.

Mr. Hall has mistaken me in regard to my request for the authority of a trained Orientalist. It was not in reference to the word *kāfir*, but to his assertion that *giaour* was connected with the Hebrew *gar*, that I felt I should like to have the authority of a scholar like Lagarde or Nöldeke.

As for *chiaous* (Turkish *chāwūsh*), I can only say that it has been thoroughly dealt with by the 'N. E. D.,' and might be left in peace unless and until some new evidence in support of its alleged connexion with *chouse* is discovered.

W. F. Prideaux.

Kingsland, Shrewsbury.

It may be pertinent to note, in passing, that the Russian pronunciation is *ghiaour* (hard). The gallant General Gurko (now Field-Marshal), whose fifty years of military service expired on Monday, 12 (24) Aug., was held in just awe by the Turkish soldiers during the last Russo-Turkish campaign, and he was known to them as the "Ghiaour-pacha" (see *St. Petersburgskaya Gazeta* of 12 (24) Aug.). H. E. Morgan.

St. Petersburg.

Roger North, writing early in the eighteenth century, spells the word *gower*, implying a hard *g*, in his 'Lives of the Norths':—

"The dervise was much disturbed that Ursine Aga should suffer a *gower* (or unbeliever) to sit and eat meat with him."—Vol. ii. p. 408 (ed. 1826).

A. Smythe Palmer.

South Woodford.

Poplar Trees (8th S. ix. 89, 371, 450).—It tends to confirm the idea of this tree being a republican emblem that it was introduced into the United States by Thomas Jefferson, the apostle of democracy. F. J. P.

Boston, Mass.

Victor Hugo: Aldebaran (8th S. ix. 386, 418).—Your correspondent names three very conspicuous stars, of which Sirius, called a blue star (Secchi), first magnitude and brightest of all, is known to be binary, *i. e.*, to have a so-called satellite that appears to move within the compass of its own area. Is Sirius, then, a *sun* to this one trumpery planet? To answer in the affirmative is an inference only, not a known fact. Aldebaran and Arcturus also are generally classed as of first magnitude, and called orange, but no satellites are yet known. This problem, then, arises: If these three brilliant objects are suns, why is their power of attraction so limited, it being confined to their own orbits, which to us seem stationary? If not suns, how explain their brilliancy? Given brilliancy with limited attraction involves considerations as to the nature and properties of light still unknown. Is heat the solvent? Stellar.

Motto of the Barons Stawell of Somerton (8th S. ix. 387).—The supporters are two beasts (by most termed man-tigers) bodied, &c., in form of lions argent, with human visages proper, armed with a sort of horns, like those of a satyr or goat, and maned and tufted or. The motto of the Stawel and Legge families, Barons Stawel of Somerton, was "En parole je vis," meaning "I live by the word." John Radcliffe.

Trilby (8th S. ix. 84, 277, 459).—It may interest Dr. Chance to know that there is a lithograph by Engelmann of which the title is "Trilby. Dedié à Ch. Nodier." My copy is so worn at the bottom that I can distinguish only "Percé invt. .....delt." The subject is Jeannie seated in a chair and falling asleep, her work of spinning being thereby suspended, while Trilby is hovering round with the evident intention of being helpful to finish her work. Can any of your readers give the names of the artist who designed and the engraver who carried out the work?

John Tinkler, M.A.

Caunton, Notts.

William Warham, Archbishop of Canterbury (8th S. x. 76, 104, 146, 219).—Lodge says that Agnes Warham, wife to Sir Anthony St. Leger, of Ulcomb, K.G., Lord Deputy of Ireland, 1540, was daughter and heiress of Hugh Warham, of Warham and Croydon, Kent, and niece of William Warham, Archbishop of Canterbury. Hugh and William were possibly sons or grandsons of the Sir George Warham who married Anne St. Leger, daughter of Ralph St. Leger, of Ulcomb, who died 1471. Ruvigny.

There is a portrait of this archbishop in the hall of New College, Oxford. Palamedes.

There is a fine engraving of Holbein's portrait of him in Knight's 'Life of Erasmus,' a book which, no doubt, is in the library of many of the readers of 'N. & Q.' R. R.

Boston, Lincolnshire.

Hungate (8th S. x. 171).—Before we can settle this question, we want to know the oldest spelling. If the street was really called *Hundegate* in the time of Henry III., there is a large chance that it arose from the A.-S. *hund* or the Norse *hundr* (hound).

But it does not follow that it was named from dogs. The Icel. *Hundr* was also in use as a man's

name, and the A.-S. *Hund* was a nickname. On the other hand, the A.-S. *Hūn* (of which the literal sense was probably "a cub") was also used as a personal name.

It is most likely that *Hungate* is due either to *Hund* or to *Hūn*, as a personal name; we want a quotation of the tenth or eleventh century to settle it.

Hunstanton is accented on the first syllable, because it means *Hūnstān-tūn*, or the town of Hunstan. Hunstan (A.-S. *Hūn-stān*, lit. "cub-stone") is a well-known A.-S. personal name.* There is no difficulty at all. See Sweet, 'Old English Texts,' p. 589; Kemble, 'Codex Diplomaticus,' vi. 304. WALTER W. SKEAT.

The old Yorkshire family of this name bore for their arms, Gules, a chevron engrailed between three hounds sejant argent, and for the crest a similar hound; see Dugdale's 'Visitation,' 1666, Surtees Soc., p. 296. The name of Hunmanby, near Bridlington, in East Yorkshire, was anciently written Hundemanby, because there lived the keepers of the hounds which were used in hunting the wolves once abounding in that district.

W. C. B.

There is a street called Hungate in Pickering. About twenty miles to the east, and near the sea coast, is a village called Hunmanby, with which we may compare such names as Normanby, Normanton. There is a place called Hunshelf, near Penistone, where the suffix is O.N. *skjálf*, a shelf, seat—a word which, according to Vigfusson, remains only in *kliś-skjálf*. MR. HOOPER has mentioned Hungate in Norwich, and streets of the same name in Aylsham, Beccles, Emneth, and York. Now, according to Vigfusson and Powell, "the tapestry-poet uses Hunar (*Huns*), Hynskr (*Hunnish*), as a vague word for *foreign*, in a like way as Valir (Gauls) is used by the earlier poets" ('Corpus Poet. Boreale,' i. p. lxi). Hungate, then, appears to mean "foreigners' street," and Hunmanby "foreign man's town." We know that in ancient cities different trades, and even different nationalities, occupied quarters of their own. It would be interesting to know who these "Huns" in our English towns were, for it is evident that they were neither Englishmen nor Norsemen.

S. O. ADDY.

"VIDONIA" (8th S. x. 215).—This is a dry Canary wine, something resembling Madeira, though of inferior quality. It is produced in the island of Tenerife, by which name it is also known, from the round white "vidogna" (vidueño) grape. Verdona, a green wine from the west of the island, was formerly shipped at Santa Cruz for the West Indian trade. Mr. Henry Vizetelly, speaking of Canary wines, mentions "the ancient *vino secco* (the veritable sack), so termed from the grapes of the Vidogne species, from which the wine was made, being previously dried, and not, as commonly supposed, because the wine itself was dry, for all the allusions to it would seem to point to its having been a sweet wine." Vidonia would thus appear to be a dry equivalent of the ancient "wine o' my worship," Canary sack.

GEORGE MARSHALL.

Sefton Park, Liverpool.

Vidonia (Spanish), a white wine, produced in Tenerife, and resembling Madeira, but inferior in quality, and of a tart flavour. A correspondent in the *Globe* of March, 1888, says that it is a degenerate descendant of Malmsey, and not fit for any modern duke to commit suicide in ('Encyclo. Dictionary'). I envy W. B. his visit to Inverness. Can he tell me whether Snowie's shop is still in existence? It was the great rendezvous of all the sportsmen of fifty years ago. TENEBRÆ.

'ROBIN ADAIR': 'BOBBIE SHAFTO' (8th S. x. 196).—In chap. ii. of my 'Stories of Famous Songs,' which ran for eight or nine months in *Lloyd's*, I told the whole history of 'Robin Adair' (see *Lloyd's*, 20 Oct., 1895). There is no connexion between the two songs. To recount the particulars properly would be to fill a couple of pages of 'N. & Q.' But R. S. A. could easily obtain the copy of *Lloyd's Newspaper* mentioned.

SHAFTO J. ADAIR FITZ-GERALD.

FERRAR-COLLETT RELICS (8th S. x. 8).—The 'Annals of the Bodleian Library,' by the Rev. W. D. Macray, Oxf., 1890, at p. 69, has these notices:—

"Prayer Book, New Testament, and Metrical Psalms, 1630-1, bound by the nuns of Little Gidding. Exhibited as above [in the glass case]. Bought in 1866 for 10*l*."

In the 'List of Books, Manuscripts, Portraits, &c., exhibited in the Bodleian Library,' Oxf., Baxter, 1881, there is, at p. 4:—

"Case A. 1. 6. Prayer Book, 1630, *&c.*: said to be bound by the sisters of Little Gidding Nunnery in Huntingdonshire."

ED. MARSHALL.

See the 'Dictionary of National Biography,' vol. xviii. 377-80; 'N. & Q.,' 8th S. vii. viii. ('Charles I. at Little Gidding'); *Illust. Lond. News*, 3 May, 1856, p. 483. W. C. B.

"THOSE WHO LIVE IN GLASS HOUSES SHOULD NOT THROW STONES" (8th S. x. 192).—Much older

* Compare Dunstan, A.-S, *dūn-stān*, lit. "down-stone."

* In the life of Rich. Ferrar, Junior, in Wordsworth's 'Eccl. Biogr.' (third edit., vol. iv. p. 232), a note is quoted from a MS. stating that a copy of Ferrar's 'Whole Law of God,' bound by the nuns of Gidding in green velvet, was given to the University Library by Archbp. Laud. This is a mistake; the book in question was given by the Archbishop to the library of his own college, St. John's, where it still remains."

than the time of James I., for the same idea occurs in Chaucer's 'Troilus,' ii. 867. His use of *verre*, instead of glass, suggests that the proverb was originally current in Old French.

WALTER W. SKEAT.

VICTOR HUGO'S 'DÉSINTÉRESSEMENT' (8th S. x. 27, 63).—I offer the following remarks on the places cited by MR. BOUCHIER.

1. "Titan." I do not think that Prometheus can be meant: for one reason, that he was one of a number, and it should therefore be *du*, not *de*, Titan. The foregoing line is this—

Dans le crépuscule brun il apparaît penché;

and I understand the two lines to mean, "Twilight lingers on Mont Blanc, like the ghost of the departed sun." Titan is used as a name for the sun by Latin poets, though not, I believe, in Greek.

2. "Du Lion Pôle." The latter word must needs be an adjective. I should translate, "The Lion of the Heaven." Victor Hugo seems to use the adjective as both Virgil and Horace use the noun, simply meaning "sky."

3. "La cime, pour savoir," &c. The main difficulty here is in regard to the application of the word *amour*. On the top of Mont Blanc there is nothing between earth and heaven. There sun and eagle may confront each other, and see which of the two—"du regard ou du jour," sunlight or eagle's eye—is the stronger. If the eagle can gaze steadfastly on the sun, it may be said—poetically, if not physiologically—that it is because he loves him; but if the sun outface the eagle and make him blink, one scarcely sees where the love (to use a modern slang phrase) "comes in."

C. B. MOUNT.

Sa cime, pour savoir lequel a plus d'amour,
Et quel est le plus grand du regard ou du jour,
Confronte le soleil avec le gypaëte.

A friend suggests that the insertion of a comma after *grand* makes the meaning clear:—

His summit, in order to know which has most love,
And which is the greatest, the gaze or the blaze,
Confronts the sun like the vulture.

C. C. B.

I have tried to get a copy of this poem, but without success. This is the more curious, as my bookseller has twice sent to his Paris agent for it, and the only response is that he is "unable to procure any information respecting it." Victor Hugo, while always melodious, is often obscure; and the difficulties of rendering him are largely increased by not having the context at hand. Therefore I give the following with some diffidence, except in the case of No. 2, which seems clear enough.

1. Et l'on croit de Titan voir l'effrayante larve.

Literally, "One thinks one is looking on the frightful evil genius of Titan." I do not think that *larve* is ever "phantom," though the same word in Italian has a more extended meaning, and Theosophists have given the English equivalent a more general use, in the sense of "ghost," "spirit."

2. Crinière de glaçons digne du Lion Pôle.

"Mane of icicles worthy of the mighty North Pole." There is evidently a play on the *lion* in reference to the *crinière*.

3. La cime, pour savoir lequel a plus d'amour,
Et quel est le plus grand du regard ou du jour,
Confronte le soleil avec le gypaëte.

"The summit confronts the sun with the eye of the vulture, in order to discover which has the most love and which is the greatest, the look or the day." *Regarde*, in itself, is difficult to render in English. Without the context I do not care to venture on any suggestion as to the exact meaning, and therefore I only give a literal translation.

HOLCOMBE INGLEBY.

Heacham Hall, Norfolk.

VISITING CARDS (8th S. vi. 67, 116, 196, 272, 332; viii. 158; ix. 172, 475).—I do not think that the passage quoted by MR. H. C. HART from Day's 'Blind Beggar' contains any allusion to "visiting cards." The context seems to dispose of any such interpretation. Old Strowd is going to be hanged, when enter Tom Strowd, his son, and Swash:—

"*Y. Str.* Hold, hold, hold! let him alone, you cross-legg'd hartichoak; touch him and thou dare.

"*Swash.* Hold, Hangman, and thou be'st a man, hold for the king's advantage.

"*Glost.* What are these, trow?

"*Y. Str.* Two, Sir, that come not without their cards, I hope. Father, you have a simple fellow to your Son, you see: come, who 's the shreeve here? haw!

"*O. Flayn.* I do supply his place.

"*Y. Str.* Do ye so? then here 's a *Mittimus* to repreeve my father back again to the Gaol, or a repreeval—What do you call it? it 's my Lord Cardinal's and my Lord Protector's own hands and seals, I assure you, Sir."

Day's play was written in conjunction with Chettle in 1600, but was not printed until 1659. It is quite possible that "cards" may be a misprint for "carde" or "charte." In any case, Young Strowd seems to use the word for "Charta pardonationis se defendendo," or "a repreeval."

F. C. BIRKBECK TERRY.

POPE'S VILLA AT TWICKENHAM (8th S. x. 21, 85).—An engraving of this appeared in the *Tourist* of 17 Dec., 1832. Is MR. HOPE quite sure that Pope's skull is "in the private collection of a phrenologist"; and, if so, when was his grave rifled? I have searched my library to find data for this assertion, but up to the present have failed to discover any allusion to it. Two likely places—Walford's 'Greater London' and Leslie Stephen's 'Pope'—I have, at any rate, drawn blank. I specially mention these two as I wish to ask a question concerning Pope's monument in Twicken-

ham Church, as to which they are somewhat at variance.

In 'Greater London' (vol. i. p. 76), Mr. Walford says:—

"On the east wall is a marble monument, erected by Pope to the memory of his parents and 'to himself.' In his 'last will and testament' Pope gave the following instructions concerning his interment:—'As to my body, my will is that it be buried near the monument of my dear parents at Twickenham, with the addition, after the words *filius fecit*, of these only: *et sibi: Qui obiit anno 17– ætatis —;* and that it be carried to the grave by six of the poorest men of the parish, to each of whom I order a suit of grey coarse cloth as mourning.' The blanks left for the insertion of the date of the poet's death, and his age, have never been filled up, as they should have been."

Mr. Stephen ('Pope,' "English Men of Letters," p. 209) says that

"Pope was buried, by his own directions, in a vault in Twickenham Church, near the monument erected to his parents. It contained a simple inscription ending with the words '*Parentibus bene merentibus filius fecit.*' To this, as he directed in his will, was to be added simply '*et sibi.*' This was done."

I have always believed the fact to be as stated by Mr. Walford, but I cannot quite make it tally with Mr. Leslie Stephen's definite assertion, "simply *et sibi*. This was done."

Some years ago I paid a visit to Twickenham Church, for the purpose of copying the inscription as it stands on the memorial. I failed, however, to carry out my object, owing to the fact that it was concealed by the organ. A glance at Warburton's ugly and graceless design was the only reward I had for my pains. I wonder if the suggestion offered by the Pope Commemoration Committee in 1888 has ever been carried out. In the *Daily News* of 18 Aug., 1888, appeared a paragraph stating that the committee concluded their labours

"by passing a resolution expressing their regret that the monument in Twickenham Parish Church erected by Pope to his father and mother, and on which his own death is recorded, is concealed by the organ. They further expressed a hope that this interesting monument and the gravestone of the poet, which is also concealed, may both be brought into view should any alterations in the present arrangement of the church make this possible."

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

GIBBET HILL (8th S. ix. 388, 432).—This name in all probability was given because a gibbet at one time had stood upon it, whether it was an Indian or not who had been hung there. I can give two similar names (and I believe there are more) in the county of Northumberland. One is Gallow Hill, a few miles from Morpeth, near Bolam, and the other is Gibbet Knowl, on the road from Lucker to Bamburgh. They doubtless derived the name from the fact of executions having there taken place. In Carlisle's 'Border Laws' (1702) we find the punishment of death was awarded for many offences against life and property at the discretion of the Wardens of the Marches—a power which they were not slow to exercise. If no gallows was near, a tree answered just as well.

G. H. THOMPSON.

Alnwick.

Midway on the beautiful road between Coventry and Kenilworth is Gibbet Hill, so named from the fact of three men who were executed at Warwick for a murder within the parish of Stoneleigh being gibbetted there, 17 April, 1765. The trees upon which they were gibbetted stood at the top of the hill at a cross-road, and the chains remained until they rusted away. About eight or ten years ago the trees were cut down, and they were found to be pretty well studded with nails and tenter-hooks to stop boys from climbing them.

J. ASTLEY.

Coundon Road, Coventry.

Gibbet Hill and Gallows Hill are pretty much alike. I do not know a Gibbet Hill, but there is a Gallowhill near Bolam, Northumberland, "where, no doubt," says the author of a local guide-book, "many a bold mosstrooper received his 'hempen caudle.'"

W. E. ADAMS.

Newcastle-on-Tyne.

Is not this form an alternative to the common Gallow Hill? We also find Gallow Green. This, as I take it, is a survival of the feudal right of barons to hang "troublesome people" caught in their own domains. In the early Norman times many local "tramps" must have been aliens, unable to speak intelligibly, so unable to clear themselves from suspicion. This colloquial difficulty had some influence on the charge of witchcraft. An irate Celt, finding herself in danger, would gesticulate violently in her "unknown" tongue, and find her uncouth expostulations treated as so much "cursing and swearing."

A. H.

TEA AS A MEAL (8th S. ix. 387).—Dr. Primrose says: "After tea he called me aside to inquire after my daughter" ('Vicar of Wakefield,' ch. xxi.), which seems to be an instance of the use of the word in 1766. EDWARD H. MARSHALL, M.A.

Hastings.

"MARCELLA" (8th S. x. 50, 146).—So far as I am aware, the term *marcella* is used only as an adjective. Thus we have marcella toilet covers and marcella quilts. The material denoted is a heavy cotton fabric with raised pattern, agreeing precisely with the description in the 'Standard.' The dictionaries, as D. M. R. says, give a word *marceline*—alleged to be derived from L. *marceo*, to be weak, thin—and define it as a thin silk tissue used for linings, &c., in ladies' dresses; but I much doubt if any draper or ladies' dressmaker ever heard of such a material. *Sarcenet*, which the shops horribly misspell *sarsenet* and *sarenet*, is,

apparently, the material intended. Most of our dictionaries are decidedly weak in their definitions of terms of this description.

CHAS. JAS. FERET.

49, Edith Road, West Kensington, W.

TOUT FAMILY (8th S. x. 77, 166).—In connexion with the suggestion made by MR. F. T. ELWORTHY at the last reference, your querist may recall with pleasure the spirited and poetical use of the word *tout* in those pathetic, yet genial verses of old 'Notes Ambrosianæ,' commencing :—

> The night is wearing to the wane,
> And daylight glimmering east awa';
> The little sternies dance amain,
> And the moon bobs aboon the shaw.
> But though the tempest *tout* an' blaw
> Upon his loudest midnight horn,
> Good night, an' joy be wi' you a',
> We 'll maybe meet again the morn.

Omnes. Gude nicht, an' joy be wi' us a'. [*Exeunt.*

H. E. M.

St. Petersburg.

Possibly Mr. T. F. Tout, M.A., Professor of History in the Victoria University, Manchester, may be able to give some information about this family. With regard to "toot-hill," Canon Taylor has suggested, 'Words and Places,' 1873, p. 221: "Places called *Tot Hill*, *Toot Hill*, or *Tooter Hill*, are very numerous, and may possibly have been dedicated to the worship of Taith." Can MR. ELWORTHY say how old the name Toothill or Tuthill in his neighbourhood is?

F. C. BIRKBECK TERRY.

THE PILGRIM FATHERS (8th S. x. 157).—Possibly your correspondent might find the information he requires in a work published by John Camden Hotten in 1874, entitled :—

"The original lists of persons of quality, emigrants, religious exiles, political rebels, serving men sold for a term of years, apprentices, children stolen, maidens pressed, and others who went from Great Britain to the American Plantations, 1600-1700."

The "Names of the Adventurers for Virginia, according to a printed Booke, set out by the Treasurer and Councell in this present yeere, 1620," are given in the 'Works of Capt. John Smith, President of Virginia,' published by Edward Arber in his "English Scholar's Library." Both works are in the Guildhall Library.

EVERARD HOME COLEMAN.

HAS MR. T. G. GARDINER consulted the recently published 'History of the Plimoth Plantation,' by Wm. Bradford, one of the founders of and second governor of that colony? It gives a complete list of those who sailed in the Mayflower. The original MS. (which Americans have often tried to secure) is still at Fulham Palace. Messrs. Ward & Downey are the publishers of the facsimile of the MS.

CHAS. JAS. FERET.

SIR JOHN GRESHAM (8th S. x. 176).—I am much interested in this query, being a great-grandson of Sir John Gresham, of Titsey, the last baronet. I have no books of reference with me here; but I have never heard of a portrait existing of a Sir John Gresham, painted by Sir Antonio More. I should venture to suggest that the portrait may be of Sir Thomas Gresham, the founder of the Royal Exchange, who was repeatedly painted by More. There are two, if not three, pictures of him by that painter in the Hermitage Gallery at St. Petersburg; there is one at Titsey Place, in Surrey; another at Grittleton, in Wiltshire; and, if I am not mistaken, one in the National Portrait Gallery, all painted by the same painter.

I should be grateful if the writer of the query would correspond with me direct; and I should much like to possess a photograph of his picture, if he has one.

ARTHUR F. G. LEVESON-GOWER.

H.B.M. Legation, Athens.

MIRACULOUS STATUES, &c., TEMP. HENRY VIII. (8th S. x. 137).—M. GAIDOZ asks for historical information and documents relating to the miraculous statues, crosses, and reliquaries destroyed in England during the reign of Henry VIII. He especially names the "vial at Hales and the cross at Boxley." If he has not seen the Rev. E. T. Bridgett's 'Blunders and Forgeries: Historical Essays,' he will probably thank me for directing his attention to the sixth essay (second edition, pp. 159-208), the subject of which is 'The Rood of Boxley; or, How a Lie grows.' Father Bridgett's essay, besides being very interesting in itself, will direct the querist to several sources of original information.

It would be very difficult to give M. GAIDOZ a list of authorities upon his subject. It will probably be sufficient to say that the Calendars of State Papers are of primary importance, together with Mr. Brewer's admirable work on the reign of Henry VIII., 'Letters and Papers,' &c. The Camden Society's volume, 'Letters on the Suppression of the Monasteries,' may also be of some service; and Wriothesley's 'Chronicle,' Stow's 'Annales,' the Rev. J. Cave-Browne's 'The History of Boxley Parish' (pp. 48-52, 58-67), and, indeed, several contemporary histories. He will also be well advised if he consults Fox's 'Acts and Monuments'; but here he must remember the Rev. S. R. Maitland's trenchant criticisms. *Valeat quantum valeat* is all that need be said about the book.

W. SPARROW SIMPSON.

There is a general statement in Burnet's 'History of the Reformation' of such remarkable instances, "Miraculous Statues" (part i. book ii.). From this there may be a reference to the excellent index volume to the publications of the Parker Society, where there are various notices of these.

There is, for example, at the occurrence of "Hales," as to which there is an inquiry, "Vial of Hales, report of the Commissioners appointed to examine it, Latimer's 'Works,' vol. ii. p. 407 n.; it was exhibited and denounced by Bp. Hilsey at Paul's Cross, *ib.*, 403 n." The text of the various references, or the notes, will probably point out the principal sources of available information.

ED. MARSHALL.

M. GAIDOZ will find an account of the "viewing of the supposed relic, called the blood of Hales," by Latimer, in Froude's 'History of England,' 1875, vol. iii. p. 100. Perhaps also I may be allowed to refer to my article on this subject in the *Gentleman's Magazine* of April last, entitled 'God in Gloucestershire.' JAMES HOOPER.

ST. UNCUMBER (8th S. x. 24, 78, 122, 166).—May I submit the following for the collection of DR. SPARROW SIMPSON on this subject?—

Plutarch ('De Isid. et Osir.,' tom. ii. p. 368, edit. Xylandr) tells us that the Egyptians called the moon the mother of the world, and assigned to her a nature both male and female; and Boyse ('Pantheon,' p. 72) says of Diana, Luna, or the moon, that the Egyptians worshipped this deity both as male and female, the men sacrificing to it as Luna, the women as Lemus, and each sex on these occasions assuming the dress of the other (Parkhurst's 'Heb. Lex.,' p. 107).

Macrobius ('Saturnal.,' lib. iii. cap. 8) says that "there is an image of Venus in Cyprus with a beard, but in a female dress with a sceptre, and the statue of a man, and they think that she is both male and female."

Philochorus also, in his 'Atthis,' affirms that she is the moon, and that the men sacrifice to her dressed as women, and the women as men, because she is thought to be both male and female."

H. FEASEY.

11, Festing Road, Putney.

PYE-HOUSE (8th S. x. 137, 185).—On *pingle, picle, pightell*, see notes and instances collected in the *Yorkshire Archæological Journal*, vii. 59; *East Anglian*, 1864, i. 189, 204; 'N. & Q.,' 5th S. i. 311; 6th S. viii. 281; 7th S. vi. 172, 240; Ray's 'English Words,' ed. Skeat, p. 59; 'Selby Chartulary,' i. 178. W. C. B.

FAUNTLEROY (8th S. x. 173).—The house at Brighton in which Fauntleroy resided was advertised for sale by auction in the *Times* of 17 Dec., 1824. I append a copy of so much of the advertisement as describes the house, which may, perhaps, interest your correspondent:—

"A Freehold Grecian Villa, much admired for its chaste design of elevation, unique in its interior comforts and simple elegance, standing in a lawn, ornamented with choice shrubs; a conservatory, a billiard room tastefully fitted up in imitation of Buonaparte's travelling tent, a 4-stall stable with double coach-house, &c., the whole enclosed with a capital wall and carriage entrance, the property and residence of the late H. Fauntleroy, Esq., delightfully situate on the north side of Western Place, Brighton, commanding an extensive sea view, with a view of Worthing, and the adjacent country; also two valuable pieces of building ground."

The sale took place on 29 December, when, according to the *Sunday Times* of 2 January, 1825, the villa realized 4,500*l.* C. M. P.

LONDON TOPOGRAPHY: PENTONVILLE (8th S. x. 174).—If it is difficult to conceive Pentonville as a health resort, what would be thought of Mile End, and that so recently as the year 1814? The worthy Deputy Alderman of Cornhill ward (Mr. Samuel Atkins), who attained his ninetieth year in April last, in his interview with the representative of the *City Press*, reported in that paper of 27 May last, said:—

"It was thought a change from London air was sometimes desirable for a growing child, and where do you think my nurse took me for a change of air? No, you would never guess it. I was taken to Mile End, which was then a delightful country place. Charrington's brewery stood amid fields and pleasant lanes, and not far from the brewery was a fine old house (since demolished, situate in a park with deer, &c.), in which some members of the Charrington family lived."

I take this opportunity of correcting an error. The following quotation, said to be from Cowper's poem 'The Walk,'

—— along the public way,
Delighted with my bauble coach, and wrapt
In scarlet mantle warm, and velvet-capt,

will be found in his lines 'On the Receipt of my Mother's Picture, out of Norfolk.'

EVERARD HOME COLEMAN.

There is a Hermes Street, on which, I fancy, the doctor's house must have fronted if he built it for a prospect. It is a level street parallel with Penton Street. The two steep streets that cross it and enter Penton Street a few feet higher were lately Henry Street and John Street. The latter has been made Rising-hill Street, and Henry Street might very well be made Hermes Hill, if the useful word "Hill" were to be revived, but it seems totally rejected in nineteenth century London. E. L. G.

'N. & Q.' is nothing if not accurate. The statement that it was while walking in Pentonville in 1803 that Charles Lamb met Hester Savory, to whom he addressed a poem, is scarcely so. Writing to his friend Manning in that year, Lamb introduced the poem with these words:—

"I send you some verses I have made on the death of a young Quaker you may have heard me speak of as being in love with for some years while I lived at Pentonville, though I had never spoken to her in my life. She died about a month since. If you have interest with the Abbé de Lille, you may get 'em translated: he has done as much for the Georgics."

C. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

The Union of England and Scotland: a Study of International History. By James Mackinnon, Ph.D. (Longmans & Co.)

This is one of the very few books wherein from the first page to the last we have been quite unable to discover any taint of partisanship. We do not know whether its author holds the union which was forced on the Scottish people nearly two centuries ago was an act of statesmanlike foresight, or whether he regards it as an intrigue carried on mainly for the purpose of keeping the Stuarts off the throne, neither has he told us whether his sympathies are on the side of the Scottish home rulers or with those who would perpetuate for ever the present state of things. The modern home rulers of Scotland are much in the position of the Whigs for five-and-twenty years before the great Reform Bill: all were anxious for great changes in the representative machinery of our Government; but they were divided into many sections. This was but natural, and so it must be with Scotland until the repeal of her union becomes (if it ever does) a matter of practical politics.

Dr. Mackinnon is evidently well read in the pamphlet literature of the Union time, and weighs much of it at its true worth. Daniel Defoe was undoubtedly the most powerful writer on the successful side. That he believed in the wisdom of the cause which he supported is, we hold, certain. We apprehend, however, that his labours did not by any means go unrewarded. Fletcher of Saltoun fought the battle on the other side with equal pertinacity and fervour. Had he been an Englishman his name would be known wherever our language is spoken. No one, however divided from him in opinion, would venture in these days to question his patriotism, and, of course, the battle of independence was fought by him at a loss, not for gain.

It is not often remembered that during the short Indian summer of Stuart prosperity in 1745 the Union was for a time at an end, its various clauses only to be enforced more rigidly after the battle of Culloden. To take one instance, the hereditary jurisdictions, which had been specially preserved by a clause in the Act of Union, were swept away almost at once. It is the custom of historians to speak of this as unmixed blessing in the cause of order. This may be so if we take into account the long time which has passed away between that time and the present; but if we regard only the period when the Act was passed and the motives from which it sprang, there can be no doubt that the evil far overbalanced the good. The Highlanders were a patriarchal people, well content to suffer rude justice at the hands of their own chieftains, for whom they felt the most unswerving loyalty; but for the king's courts they had no respect, and not the faintest hope of receiving justice from a body of lawyers whose very language was unknown to them. It may be that the hereditary jurisdictions fell from a mistaken sense of justice; nothing but petty spite can account for the silly Act which made the national costume of the Highlander illegal.

Dr. Mackinnon points out the common fallacy which has been so long used to prove that the union between the two nations has been the cause of the great prosperity of Scotland during the last century and a half. This idea has become so firm a fixture in the popular mind that we have little hope that the opinion will be uprooted for the present. We trust, however, that the author will keep "pegging away." To attribute all that we regard as praiseworthy in the condition of Scotland since the days of Queen Anne to the effects of the Union, and all the evil to what loose thinkers call, by a strange misapplication of terms, feudalism, is sheer nonsense. Dr. Mackinnon shows no hesitation on this matter. "It would be to assume too much," he says, "to conclude that Scotland would not have participated in the vast benefits of the inventive spirit of her own sons if there had been no incorporating Union. There is as little reason for this assumption as in the case of other small European countries, like Belgium, Holland, or Denmark, which have shared so richly in the vast industrial progress of Europe." There is much more relating to the effects of the Union which we should like to quote, especially as there is not a paragraph, so far as we can see, which can be used to fan the passions of the hour.

We have but one fault to find, but it is a grave one: there is a good table of contents, but no index. We trust that this error may be rectified in a second edition.

History and Criticism. By H. Schütz Wilson. (Fisher Unwin.)

Mr. Wilson's critical studies are avowedly reproduced from the *Quarterly Review*, the *Nineteenth Century*, and the *Gentleman's Magazine*, in which publications we have met most of them before. The best and most interesting of them are those that deal with the excesses of the French Revolution, the revelations concerning the Conciergerie, and the character of the actors in the great French drama of 1789–1793, as seen by Taine and Carlyle. Wholly of the opinion of Taine is Mr. Wilson that these actors were the lowest and basest of men, the scum of the great cities—that they were a small minority, governing wholly by fear, and in no sense representative of the heart or intellect of France. The papers on this subject may be read with great interest. Goethe's 'Faust' forms the subject of two studies, in one of which it is contrasted with the 'Mágico Prodigioso' of Calderon. The fateful story of Bianca Cappello is reconstituted, and that of Wallenstein is told. The book is clever and readable. Our only complaint against it is that it is disfigured with numerous misprints. To Camille Desmoulins Mr. Wilson is less than just when he says that when to him came the dark doom to which he had sent so many, he showed "base, shameful pusillanimity." His attitude, we have always understood, was that of violent temper and uncontrollable rage.

English Studies. By James Darmesteter. Translated by Mary Darmesteter. (Fisher Unwin.)

The most interesting portion of this volume is the pious preface to it contributed by Mrs. Darmesteter, the translator, better known, perhaps, as Miss A. Mary F. Robinson. The praise accorded Darmesteter of knowing England better than almost all Frenchmen is merited. He had, moreover, much sympathy with English literature, and with some aspects of English thought and feeling. As a rule, however, his essays were intended to introduce English writers and thinkers to a French public, and it is to that public they make most direct appeal. Best among the contents are the papers on 'The French Revolution and Wordsworth,' on 'Oliver Madox-Brown,' and on his future wife's poetry. A few essays at the end deal with Indian subjects, concerning which M. Darmesteter held strong opinions.

Essex Field-Names. Collected by William Chapman Waller, F.S.A. Part I.

Mr. Waller has done good service to all of us who are interested in place-names. Some of these names carry their meaning quite plainly on the surface, others are obscure and do not seem to have any meaning at all. But meaning there is, though, unfortunately, we of this

age have lost the key to it. Names are evolved from various circumstances, and so far as we are able to judge they follow no rules; and to form guesses as to the meanings of place-names is not only a waste of time, but it tends still further to wrap them in obscurity. America occurs twice in this list, once alone and once with "mead" after it. The writer was once dining at a vicarage in Lincolnshire, when during dessert a servant came in, and, addressing the host, said, "Please, sir, they 've sent to say will you go directly to America to baptize a baby." On inquiry, it appeared that America was the name of an outlying farm some miles off.

Leigh Hunt. By R. Brimley Johnson. (Swan Sonnenschein & Co.)

Mr. Johnson's appreciative biography and study of Leigh Hunt will be read with profound interest by those —and they are not a few—who look upon Hunt as one of the soundest, best, and most sympathetic of critics. Both judgment and tact are necessary in dealing with a man such as Hunt, who not seldom teaches us what to think and what not to do, one of the most delightful of writers and companions, and one of the most dangerous of exemplars. Mr. Johnson displays both. We could not have wished the biography to go into other hands. A mistake on p. 75 should be rectified. We there read of "McCullagh Towers." *McCullagh Torrens* is surely meant.

The Principles of Chess, its Theory and Practice. By James Mason. (Cox.)

We are glad to welcome a second and enlarged edition of Mr. Mason's 'Principles of Chess,' one of the most luminous and instructive of guides to an art and a science well stocked with such, and a work also from which the most advanced student may reap delight or profit.

A Guide to Roman "First Brass" Coins. By Leopold A. D. Montagu. (Bury St. Edmunds, Office of Numismatic Association.)

We have here a cheap handbook (by the President of the Numismatic Association) to the Roman brass sestertius dear to the hearts of collectors. The work must not be judged by size or price. It is excellent and trustworthy in all respects.

Supernatural Generation. (Privately printed.)

Those interested in a subject which commends itself strongly to certain minds and excites the stern condemnation of others may obtain this strange volume through Mr. R. H. Fryar, of Bath. Its matter is principally drawn from the works of "that learned writer and scholar" Thomas Inman, M.D., an eminent Lancashire physician, who "detected" in Phallic worship the key to mythology. This will sufficiently explain the nature of the last work of an editor signing himself "Invictus," and will account for our inability to discuss its contents. The edition is limited to one hundred copies.

M. Al. Beljame has issued (Hachette & Cie.) an admirable translation of the *Alastor* of Shelley, with the original text on the opposite page, and with notes, literary, critical, and explanatory. The book will be of much service to French students, and may be read with the prospect of much edification by lovers of the poet.

A fourth edition has appeared of Mr. Lynn's *Remarkable Comets* (Stanford).

Mr. W. E. A. Axon has reprinted from the *Manchester Quarterly, The Literary History of the Drummer*, a paper of much literary and theatrical interest. The authorship has been generally ascribed to Addison, but a good case is made out for William Harrison, at least as amanuensis or collaborator. The publisher is Mr. John Heywood, of Manchester.

Mr. John Josias Arthur Boase, at one period a frequent contributor to 'N. & Q.' on Shakspeariana, numismatology, and other subjects, died at 13, Granville Park, Lewisham, Kent, on 9 Sept., in his ninety-sixth year. For many years he was a banker at Penzance, where, from 1858 to 1874, he was President of the Public Library, to which institution he gave at various times upwards of a thousand volumes of standard books. His collections of coins and medals were sold at Sotheby & Wilkinson's in 1860 and in 1892.

A good historical atlas of modern Europe has long been wanted, and the news will therefore be welcome that the Oxford University Press has in preparation a new atlas of this kind. The work, which is to be issued in parts, at a popular price, is announced for the ensuing autumn.

Mr. Elliot Stock has just got ready for publication 'Hereward, the Saxon Patriot,' by General Harward. It will give a history of Hereward's life, and a record of his ancestors and descendants from 445 to the present century.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

D. M. R. ("Forgive, blest shade").—These lines are the commencement of an elegy, in nine stanzas, on 'The Death of Mr. Hervey,' by Miss Anne Steele. See 'Poems on Subjects chiefly Devotional,' by Theodosia, vol. ii. p. 71. See, under "Anne Steele," Dodd's 'Epigrammatists.' See also 'N. & Q.,' 1st S. x. 214; 5th S. v. 272. Consult also Indexes to First and Fifth Series.

Braco ("Hallen's 'Transcript of Registers of Muthill, Perthshire'").—We do not possess the book. You can get the information copied at the British Museum for a trifling cost.

Lieut.-Col. Porcelli ("Baron A. S. Porcelli").—The document might be obtained, through the British Ambassador, from the Consulta Heraldica at Rome.

Ben Hassabi.—A letter for you is lying at this office, and will be forwarded on receipt of your present address. An application to the address you give has been unsuccessful.

Fishbourne ("Greatest Weight carried by a Man").—We have no statistics or knowledge on the subject.

Corrigendum.—P. 155, col. 2, l. 20 from bottom, for "148" read 418.

Notice.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

SEPTEMBER, 1896.

HOUSEHOLD WORDS.

Founded by CHARLES DICKENS.

WITH WHICH IS INCORPORATED

ALL THE YEAR ROUND.

THE NEW MONTHLY PART IS NOW READY.

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Author of 'The Vengeance of Geoffry Lane,' 'Suspicion,' 'The Dunthorpes of Westleigh, &c.

AND THE FOLLOWING PAPERS.

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